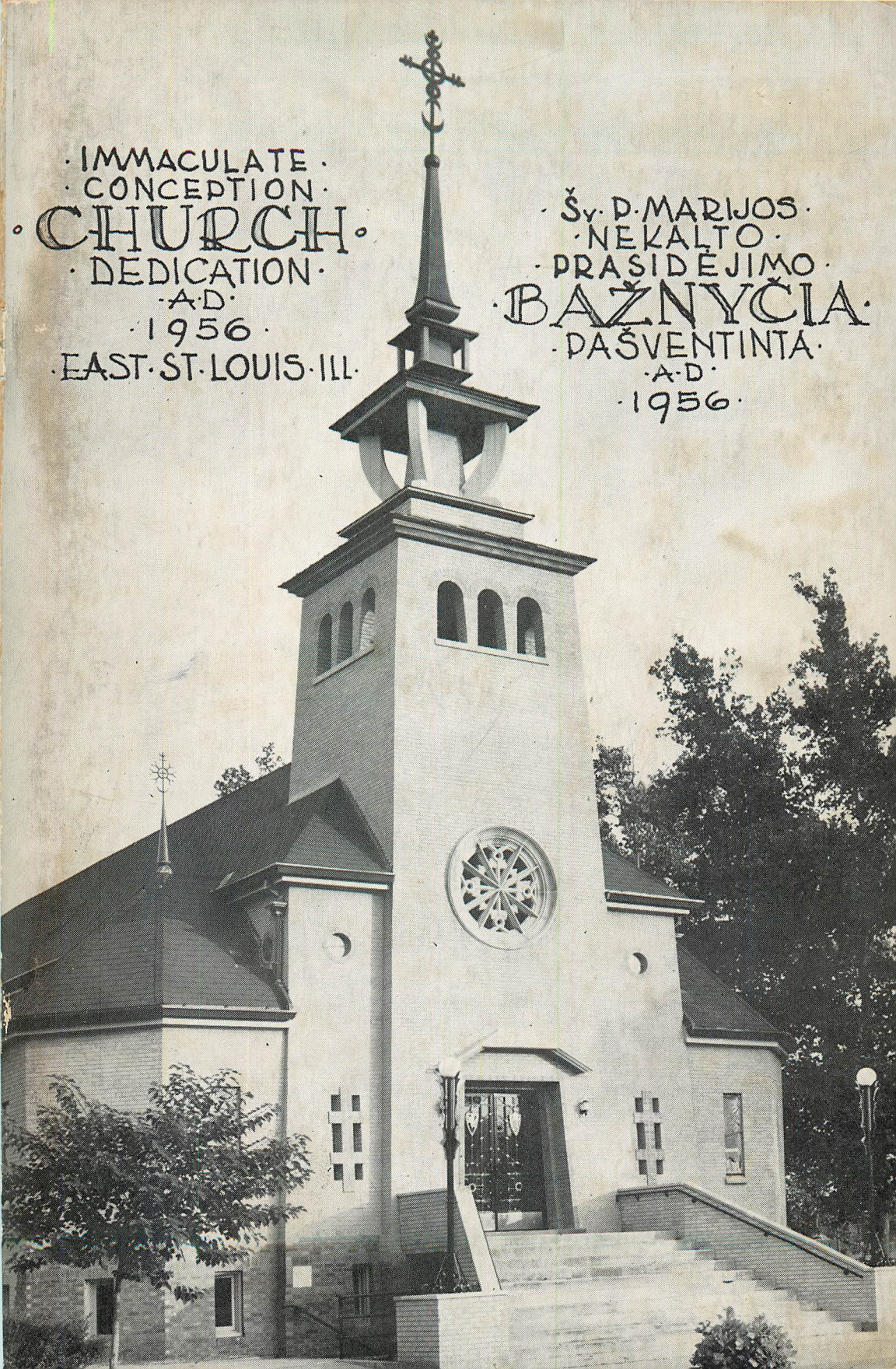
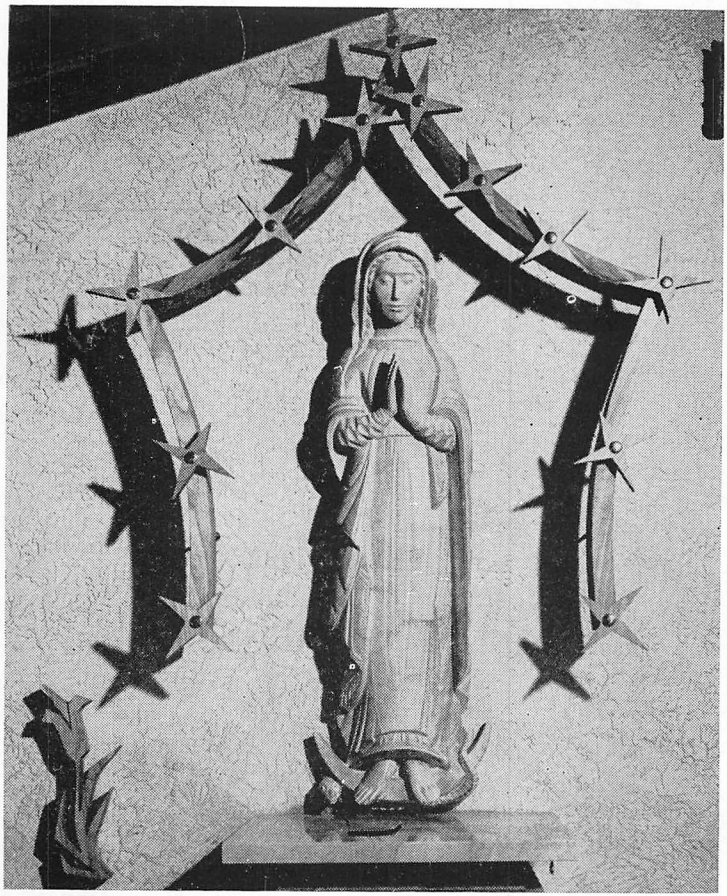

IMMACULATE
CONCEPTION
CHURCH
DEDICATION
A.D.
1956
EAST ST. LOUIS ILL.
ŠV. D. MARIJOS
NEKALTO
PRASIDĖJIMO
BAŽNYČIA
PAŠVENTINTA
A.D.
1956



DEDICATION

TO MARY,

Mother of God and our Mother, Queen of Heaven and Earth, Revered under Her Title of Immaculate Conception as Patroness of the United States of America, and principally of the Lithuanian Parish of East Saint Louis, Ill.

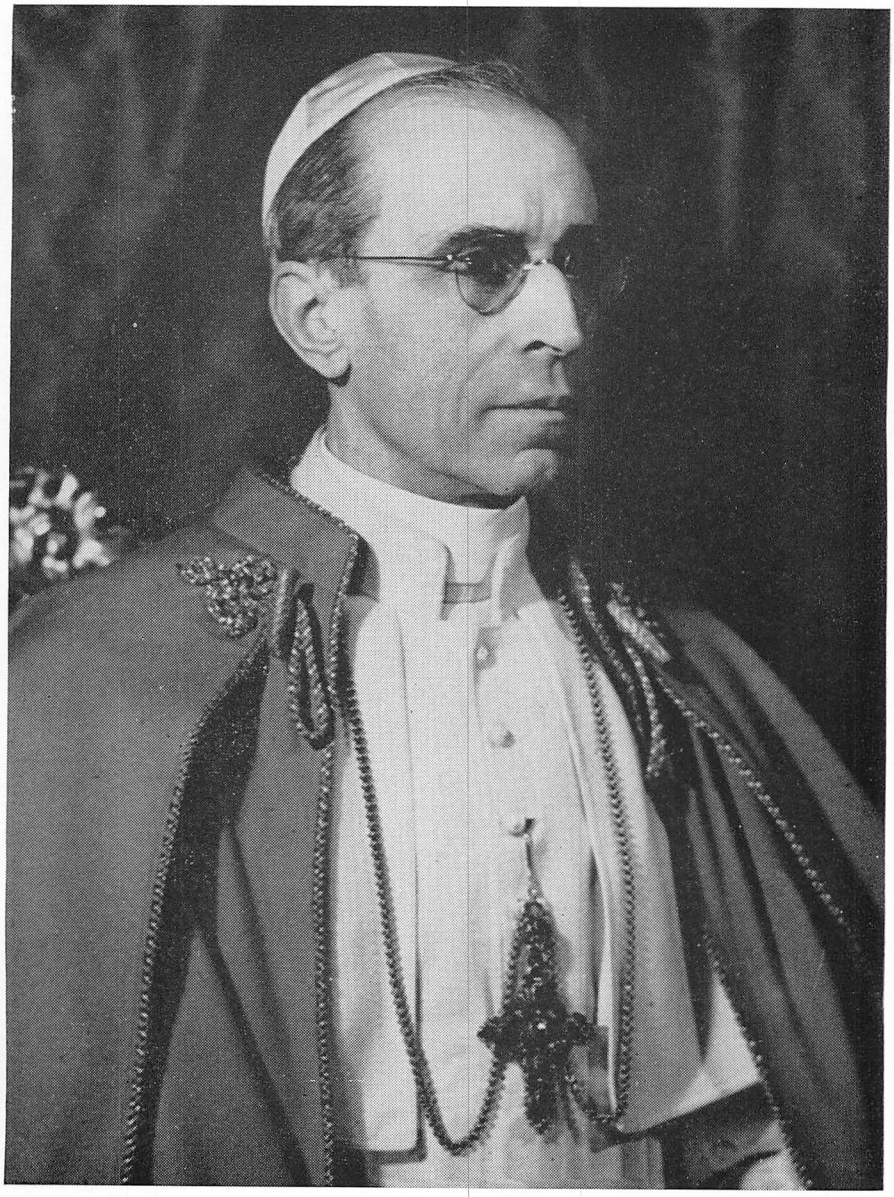
We humbly dedicate this Church in gratitude for the Refuge (Refugium) She has given to the Lithuanian nation during centuries, and for the protection and guidance She continually bestows upon the faithful of this parish.

DEDIKACIJA

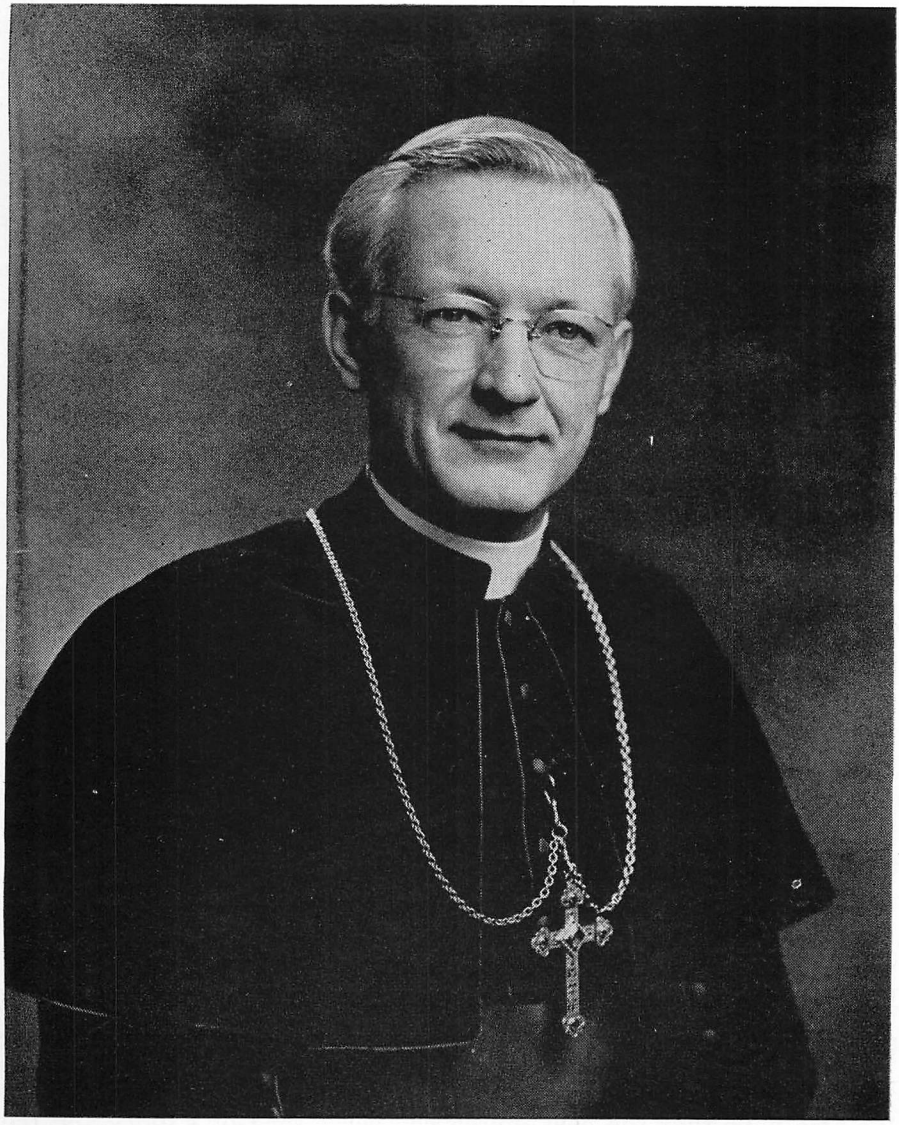
TAU, MARIJA,

Dievo Motina ir mūsų Motina, Dangaus ir Žemės Karaliene, Kuri esi garbinama kaip NEKALTAS PRASIDĖJIMAS ir esi paskirta globoti Jungtines Amerikos Valstybes ir ypatingai Lietuvių parapiją East Saint Louis, Illinois.

Mes nusižeminę dedikuojame Tau šią bažnyčią dėkingumo vardan, kad Tu per amžius buvai ir tebesi Lietuvių tautos Priebėga ir šios Lietuvių parapijos žmonių Globėja ir Užtarytoja.



Pope Pius XII



Most Rev. Albert R. Zuroweste, D. D.

Bishop of Belleville

FOREWORD

On such a long awaited, memorable day as the consecration of their new church, the parishioners of Immaculate Conception Lithuanian parish are thankful to God and His Heavenly Mother for help obtained through the years of sacrifice and labor up to the completion of the church.

Many of these parishioners who are American — Lithuanians inquire of their parents and priests about the land of their ancestors.

What caused so many Lithuanians to leave their homeland?

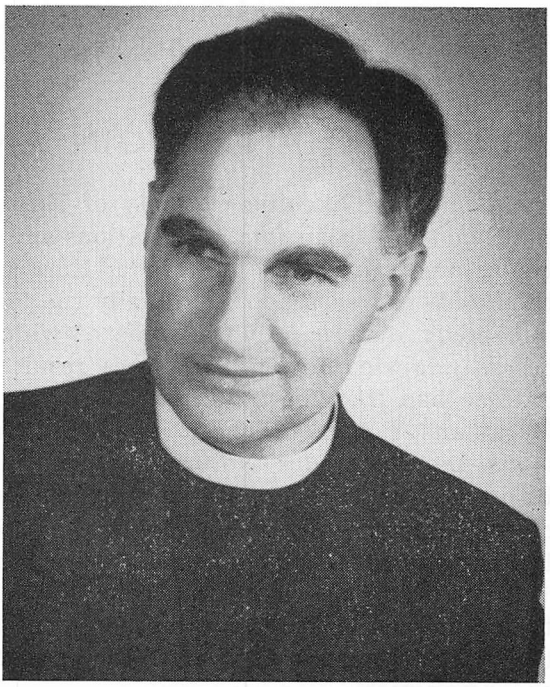
Why Lithuania is referred to by some Popes as Holy Lithuania and Terra Mariana (Mary's Land)?

How many miraculous paintings and shrines are there in Lithuania and what is the history behind them?

How Lithuania remained faithful to Catholicity through so many dark years of trial and tribulation?

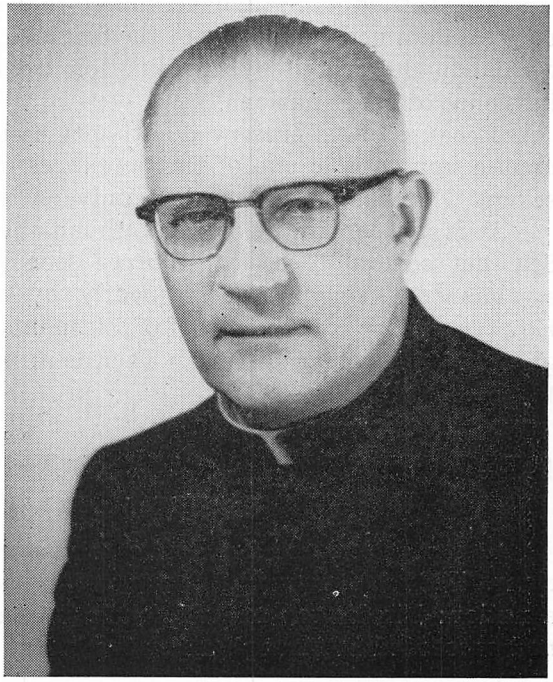
In an attempt to answer numerous questions a short history of Lithuania and the Catholic Church in Lithuania has been included in this booklet.

The priests of this parish, the Church Construction Committee and all the parishioners thank His Excellency Albert R. Zuroveste, D. D., Bishop of Belleville for consecrating the new church, for kind advice, and financial aid. A word of thanks to all benefactors for moral and financial support. May God almighty reward all concerned. We also hope that the new church will serve for God's glory and the salvation of souls.



Rev. Anthony L. Deksnys
Pastor

Kun. Antanas L. Deksnys
Klebonas



Rev. John Gasiunas, S.T.L.
Assistant
Chairman of Dedication Book

Kun. Jonas Gasiunas, S.T.L.
Vikaras

LITHUANIAN ORIGIN AND LANGUAGE

Lithuania, like the majority of European countries, belongs to the Indo - European family of nations and is the oldest in this group. Historians estimate that the Indo - Europeans inhabited central Asia thousands of years ago. Gradually the family increased and divided into many different tribes, some of which remained in Asia while others migrated to Europe. As a result of these migrations other nations had their beginnings: the Slavs (Russians, White Russians, Ukranians, Polish, Czechoslovakians...), the Germanic nations (Germans, Danes, Swedes, Norwegians, Angles, Saxons, Jutes...), and the Italic nations (French, Italians, Spaniards, Portuguese...). Another distinct group which belongs with the aforementioned is that of the Baltic nations (Lithuanians, Old Prussians, Letts, Jotvingiai...).

Historians speculate that prior to the division and migration of the great Indo - European family only one language was spoken. This theory rests on the fact that all the various languages exhibit similar characteristics.

The Lithuanian language, unlike that of the Germanic and Italic nations, retained the purity of the original tongue, and developed new words unadulterated by combination despite of the proximity and influence of other nations.

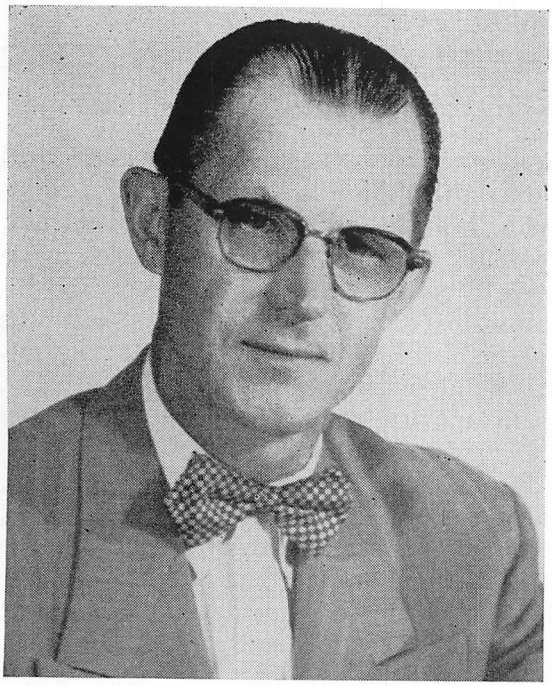
Because of its preserved antiquity and aid in philology, the Lithuanian language is one of the languages included in the curricula of several European and American universities.

It is not certain when the Lithuanians first settled by the Baltic Sea, but several historical sources seem to indicate that they had established themselves permanently by approximately 1000 B. C. However; more concrete proof of Lithuanian trade and commerce was given by the Roman historian Tacitus in his chronicles written about 100 A. D.

KING MINDAUGAS AND THE INITIATION OF CHRISTIANITY

These settlers of the Baltic area were first divided into many clans. Unification was of course necessary if they were to establish a nation: Mindaugas undertook the task and, with himself as ruler, had succeeded in strengthening the infant nation by 1240 A. D.

John J. Kassly, Parish Trustee - Treasurer. Chairman of the Dedication Banquet Committee



Walter Rouch, Parish Trustee - Secretary. Treasurer of the Dedication Committee

Since Lithuanian paganism afforded her Christian neighbors a good opportunity for numerous "Holy Wars", Mindaugas decided in 1251 to become Christian himself. (Stained glass windows, Clerestory, Gospel side Nr. 8). Therefore, shortly afterwards, he and his whole court were baptized by Father Kristijonas. (St. glass window, Clere St. Gosp. side No. 9).

Mindaugas sent his emissaries to Pope Innocent IV (St. glass, Gospel side No. 7) beseeching that he might be crowned King of his country. The Pope replied by sending Mindaugas a crown and by appointing Kristijonas as Bishop of the new nation. In 1253 Mindaugas was officially crowned King of Lithuania.

Although Mindaugas and his court had accepted Christianity, missionaries from other countries could not dissuade the rest of the populace in their beliefs, for they did not know the language.

LITHUANIA EXPANDS

During the reign of King Mindaugas, the Tartars began their invasion of Europe. They quickly subjugated many of the Russians and seized much of their land. As a consequence, the Russians asked Mindaugas for protection against the advancing hordes in return for lands adjoining Lithuania.

LITHUANIA AT THE TIME OF GRAND DUKE GEDIMINAS

Gediminas, the next important successor of Mindaugas, ruled from 1316 — 1341. Under him unification was strengthened. Gediminas, a wise and capable ruler, brought about many improvements: cities and fortresses were built; merchants and craftsmen were brought from other countries to build up Lithuania's trade and industry, and Vilnius, the present capital of Lithuania, was set up as Gediminas' capital. Although he himself was not a Christian, Gediminas invited many monks to build monasteries within his country. In his reign, too, more Russian land was gained in return for military assistance against the still advancing Tartars.

Gediminas created a dynasty which ruled Lithuania, Poland, Sweden and much of the acquired Russian territories. St. Casimir, patron of Lithuania and Lithuanian youth, declared as such by Pope Pius XII in 1950, and Fr. Dimitri Augustin Gallitzin, the first Catholic priest to be ordained in the United States, were descendants of the royal family of Gediminas (St. glass, Epistle side No. 4).

Rev. Joseph Prunskis, J.C.D.
Dedication Preacher in Lithuanian. — Kun. Juozas Prunskis, J.C.D., Dedikacijos pamokslininkas.

Jonas Mulokas, Architect
Designer of the Church Building and Altars

GRAND DUKES ALGIRDAS AND KESTUTIS

Before his death Gediminas divided the kingdom between his two sons Algirdas and Kestutis. The former was to rule the eastern part of Lithuania and the acquired Russian territories; the latter, the western part of the nation. The same attributes of good leadership were apparent in the sons. Algirdas married a Russian Princess Juliana, while Kestutis married the daughter of a Lithuanian nobleman, Birute. From these unions two men of great historical significance were born — Jogaila, son of Algirdas who later became King of Poland, and Vytautas, son of Kestutis, the heir apparent to the Lithuanian throne, merited the appellation Vytautas the Great. (St. glass window, Ep. side No. 22, 23, 24).

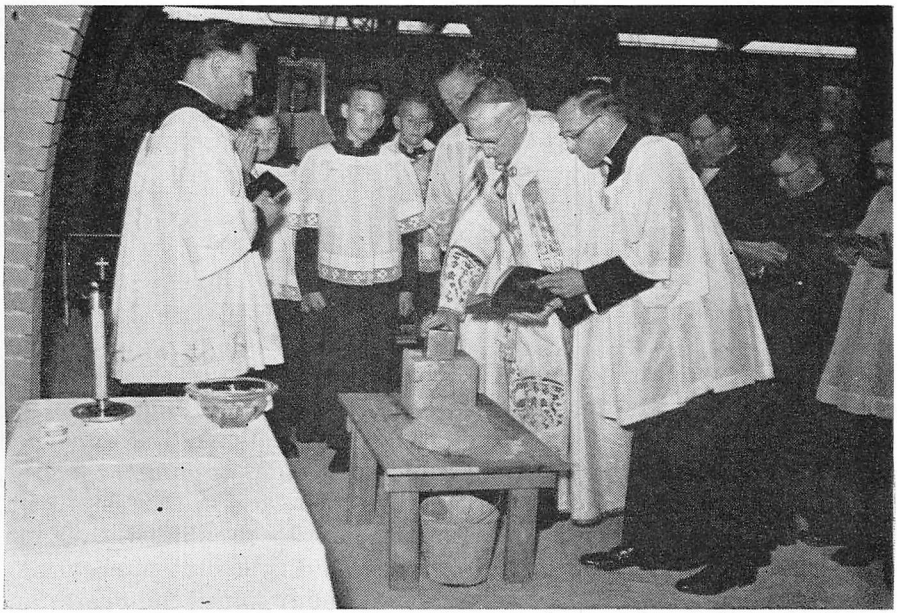
Upon the death of Algirdas strife arose between Kestutis and Jogaila with regards to who should rule the whole country. The smouldering argument soon flared into open warfare. Though his forces were victorious, Kestutis was murdered through the treachery of Jogaila's Court and thus Vytautas was forced to defend his father's rights. Later, however, the two royal cousins combined forces to drive out the Teutonic Knights who were attempting to take advantage of the situation and annex land in the west.

Meanwhile, the Polish were without a king; their nobles came to Jogaila proposing that if he accepted Christianity he could marry the fourteen year old Queen Hedwig of Hungary and become King of Poland. Jogaila accepted and relinquished the whole of the Lithuanian kingdom to his cousin Vytautas in 1386 and formed an alliance with him.

CHRISTIANITY IN LITHUANIA

Since Jogaila and Vytautas were Christians they also wanted to Christianize their subjects. Mindaugas had attempted before but without much success. The missionaries did not know Lithuanian; Jogaila and Vytautas themselves taught the people basic Christian principles and the missionaries baptized the new converts. The new faith, and especially devotion the Virgin Mary appealed to the people. Through donations by some of the rich noblemen parishes were organized and dioceses were formed. At last the faith had really taken root in Lithuania. Surprisingly enough, the Teutonic Knights had no part in the successful conversion of the country.

Building Committee — Bažnyčios Statymo Komitetas: Walter Rouch — Trustee, Dr. Anthony Cerskus, Anthony Zeveski, Rev. John Gasiunas — Assistant, Rev. Anthony L. Deksnys — Pastor, John J. Kassly — Trustee, Joseph Stankus, Steven Kupinski, Justin Bačkis.



Blessing of the Cornerstone, Nov. 24, 1955 — Kertinio akmens Pašventinimas 1955 m. lapkr. 24 d.

CONVERSION OF THE LOWLANDERS

In 1410 Vytautas annihilated the armies of the Teutonic Orders ridding the country of the troublesome invaders. As a result of this battle, Vytautas gained actual control of the western lowlands formerly occupied by the Teutonic Knights. Since his primary concern was to christianize this part of the population, he himself taught Christian doctrine and established several churches.

An Ecumenical Council met in Constance in 1414 to which Vytautas sent his representatives. When the Pope learned of the real intentions and design of the Teutons, he delegated his own emissary to found a diocese. In the lowland city of Varniai the diocese was established.

Because Vytautas was a skilled linguist, (besides his own Lithuanian, he could speak Russian, German, Latin, Polish, and Tartan) he got along quite well with his neighbors. Though it was not highly centralized, during the reign of Vytautas, Lithuania encompassed territory from the Baltic Sea all the way to the Black Sea. Vytautas had great plans for the future, but before he could be crowned King of Lithuania, he died.

Since Vytautas the Great left no heirs, the brother of Jogaila, Svitrigaila (1430 — 1432), ruled: then Vytautas' brother, Zigimantas I (1432 — 1440), followed; next, Casimir (1440 — 1452); Alexander (1492 — 1506), the son of Casimir, succeded him; then, Zigimantas II (1506 — 1548) and others. These successors of Vytautas the Great, not having the attributes of their illustrious predecessors were all mediocre rulers.

DIFFICULTIES ARISE

While Zigimantas II was on the throne, the Protestant Revolt erupted with all its fury. Its influence affected Lithuania to the extent that many of her noblemen and their followers relinquished their Catholic faith and became Protestants. To make matters worse, the remnants of the Teutonic Order were converted to Protestantism, and their former Magistrate, Albrecht began to circulate Lithuanian translation of the Lutheran Bible and other Protestant publications. The people were impressed, and as a result many joined the Protestant sects and sent their children to Protestant schools.

Finance Committee — Finansų Komitetas: First Row — John A. Denap — co - chairman, Bernice Savitt — secretary, William Eckells — chairman, Marija Vaitkus, Frank Srogus, Rev. Anthony L. Deksnys. Second Row — Edith Beckett, Victoria Eckells, Josephine Yociss, Sophie Sharn, Bernice Norkus, Kazimir Buitkus. Third Row — Victor White, Helen Stolz, Stanley Petraitis, Rose Lorenz, Helen Levinski.

Banquet Committee — Bankieto Komitetas: First Row — Mrs. Pete Korobey, Mrs. Alfred Blazek, Mrs. Adolph Miller — Co - Chairman, Mrs. Frank Kulpinski, Mrs. Mary Sherman, Mrs. Abdon Vrzal. Second Row — Steve Kupinski, Mrs. Steve Kupinski, Mrs. Anthony Zeveski, Mrs. John Hayes, Anthony Zeveski.

REFORMATION SPREADS IN LITHUANIA

Even the Grand Duke Radvila Juodasis became a Calvinist, established Calvinism in his manors, and brought Protestant ministers to spread this form of Protestantism among the common people.

As Lithuanian Catholicism was in its infancy and many of the noblemen were gathering around the standards of Protestantism, Catholic churches and institutions were handed over to the Protestants for their use, monasteries were confiscated, and Protestant theological seminaries were established even in Vilnius. However, the struggle was bloodless in contrast to the drastic turn of events it caused in other countries.

Despite all of the efforts of the noblemen most of the peasantry retained the Catholic faith and after Radvila's death his family returned to Catholicism. His son was a zealous advocate of the Catholic cause and his brother George was bishop and then Cardinal of Vilnius. (Stained glass window, Epistle side, Clerestory No. 12).

THE JESUITS AND FIRST UNIVERSITY IN LITHUANIA

Bishop V. Protasevicius (Stained gl. window, Clerestory, Ep. side No. 10) invited the Jesuits to Lithuania. One of their major accomplishments was to establish the University of Vilnius in 1579, which was the first university established in that part of Europe. The fame of which grew until it was closed in 1832 by the Russians; all its wealth and revenue were confiscated, and its library was divided among various Russian universities. Not until Lithuania regained its independence in 1918 was the University of Vilnius fully re-established.

Shortly after the University was founded, the Bishop of Vilnius George Radvila set up a seminary affiliated with it. To this seminary, the Lowland's most famous Bishop, Merkelis Giedraitis (stained glass window, Cl. st. Gospel side, No. 6) sent his candidates. The ranks of the clergy, being increased both in quantity and quality, began making headway against Protestantism.

THE APPARITION OF THE BLESSED VIRGIN MARY AT SILUVA

Not a small part of the decline of Protestantism was brought about through the intercession of the Blessed Virgin Mary. In 1475 in the region of Siluva Peter Giedgaudas build a Catholic Church.

Central, Invitation and Program Committees — Vyriausis, Pakvietimų ir Programos Komitetas: Miss Mary Ann Mushill, Rev. Anthony L. Deksnys — Chairman, Mrs. Ona Petrikas, Mrs. Richard Stoltz, Mrs. Mary Sherman — Chairman of Invitation Committee, Mrs. Anthony Zeveski, Mrs. Joseph Stankus — Chairman of Program Committee, Walter Rouch — Treasurer, Miss Regina Miller.

Publicity Committee — Spaudos ir Skelbimų Komitetas: Stanley Petraitis, Mrs. Richard Stoltz, Walter Kassly — Chairman, Mrs. Anthony Zeveski — Co-Chairman, Anthony V. Sugent — Photographer, John Denap.

However, in 1532 the Lord of the manor with many of his subjects became a calvinist. The Catholic church eventually was torn down, but the pastor, Fr. Holubka was able to bury a chest containing some ecclesiastical documents and a painting of the Blessed Virgin at the site of the church.

Eighty years later, the same site was used by some small shepherd boys for grazing their cattle. While the cattle were feeding the boys were accustomed to playing around a huge rock, with which Fr. Holubka had marked the burial spot of the chest eighty years ago. One day as they were playing, they saw a young woman with a child in her arms standing upon the rock and softly crying. Naturally the shepherd boys were frightened; everyone just laughed when they spoke of their vision. Nevertheless, the next day a huge crowd gathered at the spot. While the Calvinist pastor of the district was haranguing the people and urging them to go home, the young woman reappeared. Since she was crying, the pastor asked the reason of her sorrow. She replied that once her Son had been worshiped upon this spot and that now it was plowed and sowed.

Upon hearing of this incident, the Catholics in the neighborhood began an investigation under the leadership of Canon John Karakevicius in an attempt to prove that there was once a Catholic church at the site of the rock. The Canon found an old blind man in Siluva who affirmed that the church stood near the rock. Upon being taken to the spot he immediately regained his vision. He then ordered that the ground be dug up and the chest was found. On the spot of apparition a small chapel was built.

Housing the painting of the Blessed Virgin, the chapel became the scene of many miraculous recoveries; Church officials began accumulating official documents verifying the miracles. The findings of the committee were eventually sent to Pope Pius VI, who, after consideration and more investigation, declared the painting miraculous, and sent a wreath with which the picture was crowned on September 8, 1786. (Stained glass window, page 47, No. 9).

In 1903 the old chapel was replaced with a bigger, more stylish one, the main altar was built upon the same rock on which the Mother of God appeared.

Besides the miraculous painting at Siluva there are sixteen miraculous paintings in Lithuania recognized as such by the Catholic Church. The miraculous paintings of Vilnius, Pažaislis, Lowlander's Calvary, Krekenava, Trakai and others are reproduced in stained glass windows (Epistle side nave).

Decoration Committee — Papuošimų ir Tvarkos Komitetas: First Row — Victor White, Mrs. Ona Čerškus, Sister M. Loraine, Mrs. Stasė Manvydas, Jack Schutzenhofer. Second Row — Louis Pretzel, Abdon Vrzal — Chairman, Dr. Antanas Čerškus

St. Anne's Altar Society — Šv. Onos — Altoriaus Draugija. Pirmoj eilėj: Rozalija Vilčiauskienė, Ona Keserauskienė, Emilija Morkevičienė, Veronika Grubienė, Ona Urbonienė, Elzbieta Aleksienė, Ona Levanienė, Joana Kasman, Teklė Keršulienė. Antroj eilėj: Magdalena Pilipinienė, Ona Uogienė, Elzbieta Bučiūnienė, Ona Doršienė, Antanina Gavelienė. Trečioj eilėj: Filomena Daukšienė, Marija Zaveckienė, Barbora Pužauskienė, Marija Levinskienė ir Ona Paškauskienė.

THE MIRACULOUS PAINTING OF THE BLESSED VIRGIN IN VILNIUS

The miraculous painting which is in Vilnius is known as the "Gates of Dawn" or the "Aurora Gates". The history behind the name of this picture is brief and interesting. For defensive purposes in 1503 the city of Vilnius was encompassed with a wall having five gates at various points. The eastern gates were always the most difficult to defend; hence, they were heavily fortified and called the gates of dawn. At these gates the Carmelite monks set up a small chapel with a painting of Mary. From 1671 on the gates became famous as a miraculous place; seventeen miracles were recorded up to 1773. Soon after that the Catholic Church officially declared the picture to be miraculous. As miracles continued the Aurora Gates became one of the most beloved shrines in Lithuania.

In 1927, July 2nd, it was crowned with golden crowns in the name of Pope Pius XI. Recently, among the set of Madonna stamps issued by Pope Pius XII, "The Gates of Dawn" is represented on one as "Mater Misericordiae".

THE MIRACULOUS PAINTING AT PAŽAISLIS

Another well - loved shrine by Lithuanians is at Pažaislis. In the seventeenth century Chancellor Christoph Zigimantas Pacas established a Cistercian monastery. He then built a beautiful church situated in one of the most picturesque parts of the country — Pažaislis. With his approval of the erection of the monastery, Pope Alexander VII presented a painting of the Blessed Virgin Mary as a gift. After a while a rumor traveled that the picture was miraculous. In 1831 after the revoliution in Lithuania, the Russians took over the monastery and put Russian monks in charge. When an epidemic broke out, these monks took this painting to the affected area and asked intercession of the Blessed Virgin Mary. Their prayers were heard. Again in 1915 when World War I broke out, the Russian monks upon evacuating took the painting with them. It was returned in 1927, and is now in the care of the Sisters of St. Casimir, who came from the United States. People received abundant grace and temporal aid from the intercession of Mary at this shrine. Several miracles were also recorded.

The Married Ladies Club: First Row — Mrs. Joseph Eros, Mrs. John Lasky, Mrs. Stanley Majka, Mrs. Frank Keserauskis, Mrs. Pete Korobey, Mrs. Adolph Miller, Mrs. Alfred Blazek, Mrs. Frank Schutzenhofer, Mrs. John Mushill, Mrs. Elmo Campbell, Mrs. John Gudinas. Second Row — Mrs. Stanley Petraitis, Mrs. Abdon Vrzal, Mrs. John Crulcich, Mrs. Frank Kulpinski, Mrs. Steve Kupinski, Mrs. Richard Stoltz, Mrs. Rose Lorenz, Mrs. Frank Norkus. Third Row — Mrs. John Hayes, Mrs. Charles Sharn, Mrs. Jack Schutzenhofer, Rev. Anthony L. Deksnys, Mrs. Mary Sherman, Mrs. Frank Yociss.

THE MARRIED LADIES CLUB

Organized in May 1942 under the direction of Rev. Vincent Tikuisis, The Married Ladies Club has been active in spiritual and fund - raising projects and has ranked among the leaders at Immaculate Conception Church.

Celebrating a fourteenth anniversary of membership together with the anniversary of the Club's foundation are: Mrs. Frank Norkus, Mrs. Abdon Vrzal, Mrs. Adolph Miller, Mrs. Mary Sherman and Mrs. Frank Keserauskis. At present, the membership numbers twenty - nine.

Since the time of its organization, The Married Ladies Club has contributed a total in excess of $14,000 for the benefit of the school and church.

THE MIRACULOUS PAINTING OF THE CALVARY OF THE LOWLANDS

The Calvary of the Lowlands is called the Jerusalem of Lithuania, for the complete way of the cross, built under the supervision of Bishop George Tiskevicius, is patterned after that of the Holy Land. Later a church was built here containing a painting of the Blessed Virgin Mary, which a Dominican monk, Peter Bagaciauskas, had brought from Rome. Many insisted that they received miraculous favors from prayer to the Madonna. This instigated official investigation on the part of the Church in 1643. By 1648 the official report conclusively affirmed the truth of the miracles and the picture was declared miraculous. People continued to receive favors at the shrine and it became another of the most frequented places of worship.

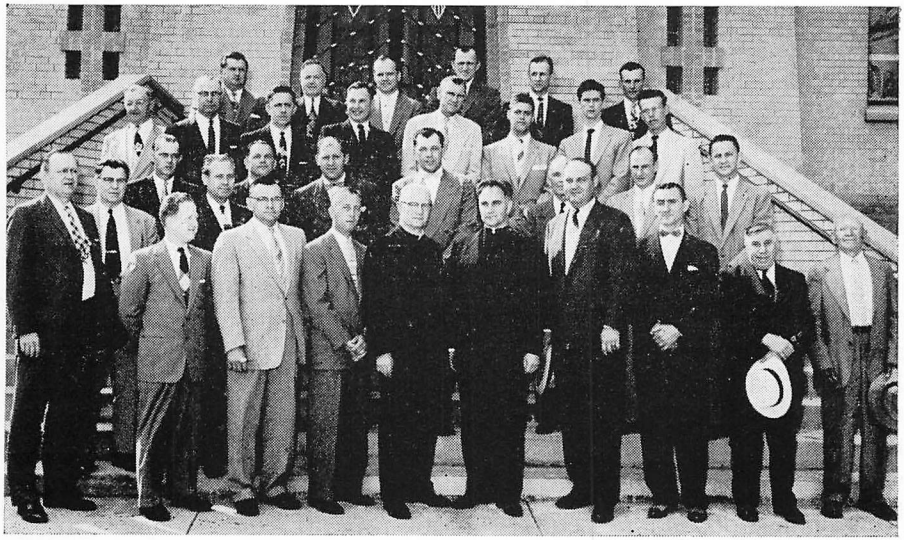
THE MIRACULOUS PICTURE OF THE KREKENAVA

In the old town of Krekenava on the bank of the river Nevėžis a church was built in 1484. It burned down and was rebuilt and reconsecrated in 1907. On the main altar there is a picture of the Blessed Virgin Mary drawn on wood which was saved when the original wooden church burnt. According to tradition a holy knight gave the picture to a missionary. As a result of praying to Mary as she is pictured in the wooden church, many pagans were converted and many miracles were verified.

THE MIRACULOUS PICTURE AT TRAKAI

When Vytautas the Great was baptized in 1382 he received a beautiful painting of the Mother of God from Emanuel II of Greece. On the other side of the painting was described how the Greeks won the battle against the Turks carrying this painting as a standard.

In 1409 Vytautas built a church at Trakai as a shrine for the precious painting. After some years the painting was decorated with precious jewels and other expensive ornaments. These were from grateful persons who were thankful for favors received. In 1645 tventy - three miracles were already recorded which occurred as a result of praying before the painting, for example, Sophia Mafova was paralyzed beyond hope, so she was brought to the Church and



THE MEN'S CLUB

The Men's Club of Immaculate Conception Church was originally organized in November, 1945 and re-organized in December of 1954. At the present time, the Club directing its efforts toward the new church and improvement of the school. Recently established for the purpose of raising funds, is the "Fifty - Fifty Club".

Present officers of the Men's Club are: Stanley Petraitis — President, Frank Srogus — First Vice President, John Denap — Second Vice President, Abdon Vrzal — Secretary, Walter Rouch — Treasurer, Steve Kupinski — Sergeant at Arms.

after ardent prayer she got up and walked away. Many others important miracles can be found on file which are connected with this painting. In 1718 the painting was crowned with a crown sent from Rome amid great ceremony.

GROWTH OF DEVOTION TO MARY IN LITHUANIA

The aforementioned miraculous paintings are both a reason and proof of the special place which the Blessed Virgin Mary held in the lives of Lithuanian Catholics. Many devout Catholics wore scapulars all through their lives and said seven prayers each day asking for Mary's intercession. Every home had an ornamental cross in its garden, while wayside crucifixes were to be seen all over the country. Each Sunday before Mass the rosary and special set of prayers and hymns to the B. V. M. were prayed; those who couldn't make it prayed it at home before going to Mass. The month of May was celebrated with special devotions. Mary's altars were flooded with flowers, and the rosary and litany were recited daily followed by Benediction of the Blessed Sacrament.

LITHUANIA'S DECLINE

Unfortunately Lithuania's political progress did not keep pace with the growth of Catholisicm. After Gediminas' dynasty died out, the rulers that followed lacked the ability to govern such a large country as Lithuania then was. As Lithuania weakened, her neighbor, Russia, grew stronger, began to extend her boundaries, and finally in 1795 entered into an alliance with Austria and Prussia which resulted in the division of Poland and Lithuania among the three, the greatest part of the latter country going to Russia.

RUSSIAN RULE IN LITHUANIA

In contrast to the Lithuanian liberality in the case of their rule of Russian lands, the Russians intended to Russianize Lithuania. Lithuania was henceforth to be known as the "Northwestern Land". In addition the Russian alphabet, language, school system, and finally religion were all forced upon the people of the newly acquired territory.

Since the people balked at the new institutions and refused to cooperate, persecutions against the Church were begun as a reprisal in

Lithuanian Women's Society — Lietuvių Moterų Draugija. Pirmoj eilėj: Elena Stančienė, Veronika Juodakienė, Marija Meškauskienė, Ona Petrikienė, Aleksandra Matulevičienė, Anelė Sakalauskienė, Marija Vaitkienė. Antroj eilėj: Ona Rušėnienė, Joana Gerčienė, Marija Gregoravičienė, Irena Gintautienė, Veronika Dubickienė, Joana Vilčinskienė ir Marija Mogėnienė.

the reign of Catherine II. She forbade the promulgation of any papal documents, established a diocese, and confiscated much of the Church's property.

RESTRICTION OF THE CLERGY

Naturally the main targets for the persecutions were the persons of the priests and bishops themselves. They had to stay within certain areas designated by governmental officials; they were forbidden to come into contact with members of the Russian orthodox faith; and, they even had to follow strict regulations with regards to such things as collections and the teaching of catechism. Furthemore, to cripple the work of the religious and priests, the Russians closed down 352 monasteries in Lithuania.

ATTEMPTS FOR FREEDOM AND THEIR RESULTS

An abortive attempt to free themselves from the oppressive rule of the Russians brought dire reprisals upon the Lithuanians: two thousand leaders of the revolt were deported to Siberia; scores were hanged; while several more were imprisoned. The Church too suffered inasmuch as many priests were deported and more churches and monasteries confiscated.

Regardless of all the attempts of the Russians the Lithuanian people remained adamant in their beliefs. One classic example of the steadfastness of the people is the incident in 1893 at Kraziai. In Kraziai the faithful learned that the Russians were going to tear down their church. Immediately they sent a petition to the governor, then to Czar Alexander III, and finally to the respective rulers of Austria, Germany, England, and Holland — all in vain. It was time to take matters into their own hands.

In order that the church might not be destroyed, the townspeople kept a perpetual vigil for two months. When the governor arrived (Governor Klingenberg of Kaunas) with soldiers, the people still wouldn't retire from the church; they insisted that they were waiting for the Czar's answer. The governor ordered them out. A crowd gathered. In a matter of minutes the scene changed from a peaceful group of people in prayer to a general riot. Even the soldiers that the governor had with him were no match for the righteous indignation of the people, so that he had to call for aid to put an end to the bloody melee. Soon the riot that had started at the church spread through

Old Parishioners — Golden Jubileriens — Senieji parapijiečiai atšventę savo auksinį jubiliejų: Ipolitas and Della Rupeika, John and Anna Keserauskis, Michael and Helen Posage, Joseph and Anna Sugentas.

the whole town so that by morning the governor was forced to surround the town and subdue it piecemeal. As a punishment, each inhabitant, irregardless of age of sex, was lashed in the city hall. One child died and a mother gave birth to a dead child. After the beatings were completed, the church was desecrated and the town was pillaged.

When this outrage was published in the newspapers, there were some embarrassing questions asked of the Russians, and eventually the case of the Governor Klingenberg of Kaunas vs. the People of Kraziai was brought to court. The court being naturally favorable to the government's side of the case found the people to blame on all points; however, they at least received a royal pardon from the Czar himself.

Perhaps it would interest the reader to know that one of the parishioners of Immaculate Conception Parish, East Saint Louis, John Keserauskas witnessed the Kraziai incident, and Father Anthony Deksnys, who died in East St. Louis in 1949 was asked to the prison to hear the confessions of the uprisers.

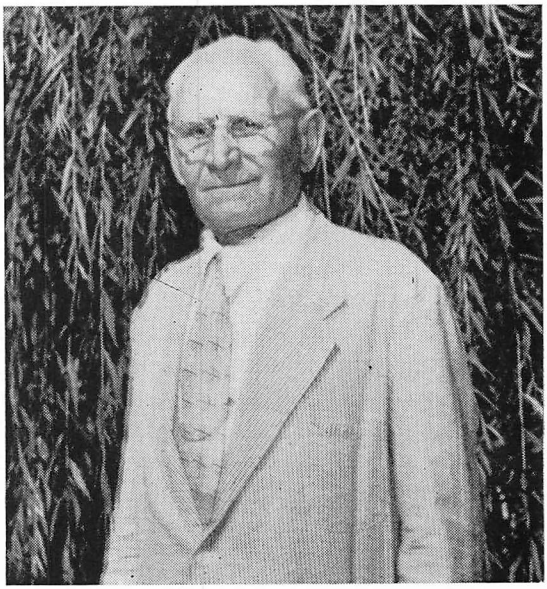
BISHOP VALANCIUS

As was mentioned before, the bishops as well as their priests were restricted in their work by the Russians, but one energetic bishop, in the person of Motiejus Valancius, had pamphlets printed in foreign countries and then distributed them to the faithful. His style of writing about the faith and morals became popular. The Bishop also began a crusade against alcoholism, and carrying the same fervor into this endeavor, he soon represented a noticeable loss to those in the liquor industry and government taxes. Thus preaching prohibition was forbidden punishable by a costly fine or imprisonment; nevertheless, the prohibition crusade continued and in 1918 the organization was incorporated.

TERRORIZATION AND DEPORTATION OF LITHUANIAN BISHOPS

The prohibition movement, the printing of Lithuanian literature, and the perennial struggle for religious freedom didn't give the Russians any peace. Thus, they were continually punishing laity and clergy alike. Bishop Valancius frequently upset the plans of the Russians; though they would heavily fine him, they didn't dare deport him because of his popular appeal.

Lithuanian Roman Catholic Alliance of America Lodge 179. — L. R. K. Susivienijimo Amerikoje 179-toji kuopa



Petras Keserauskas, dosnus naujos bažnyčios geradaris ir fundatorius.

Peter Keserauskas, Generous Benefactor of the New Church.

Other bishops were not as fortunate. Bishops Kasinskas, Grinevickas, Zveravicius and others were deported to Siberia, whence they never returned.

With the advent of the Russo - Japanese war and the Revolution of 1905 in Russia, Lithuania's oppression was lightened somewhat but still left much to be desired.

VOCATIONS INCREASE

With the lightening of the Russian tyranny, vocations to the priesthood increased so rapidly that for lack of room in Lithuanian seminaries and because of the restriction on the number of candidates to the priesthood, candidates were sent to other lands, especially Russia, where, after they had completed their studies, they remained ministering to the people.

During the Russian revolution of 1917 and upon the advent of Communism many of these priests died martyrs and many more were placed in concentration camps. In 1933 the Lithuanian government was able to obtain the release of many of the imprisoned, among whom was Bishop Teofilius Matulionis, who had remained in prison for sometime without either his fellow prisoners or his captors knowing who he was. (Picture on page 37).

Another priest among those educated outside Lithuania was George Matulaitis (St. gl. window, Gospel side No. 10). He was a professor at the Spiritual Academy, later the Bishop of Vilnius, then an Archbishop of Vilnius, and a delegate from the Holy See to Lithuania. He was also responsible for establishing the first Lithuanian province with Archbishop Joseph Skvireckas (Stained gl. window, No. 12) as its first metropolitan. The holy life of Archbishop Matulaitis lead to the start of his cannonization process. Soon Lithuania may have another saint.

Another famous clergymen was Father Maironis - Mačiulis (St. gl. window, Gosp. side No. 14). He held and important position in the Spiritual Academy in Russia. However, instead of making a career there, Monsignior Mačiulis decided to devote his talents and energy in Lithuania. He lived in Kaunas and became known and loved by Lithuanians as a spiritual leader, author and poet. He composed many hymns in honor of Our Lady which remained popular among the oppressed people at the end of XIX century, and even now, among deportees to Siberia.

Immaculate Conception School Sodality. — Mokyklos Vaikų Sodalicija.

LITHUANIAN STUDENTS

Since the University of Vilnius had been closed most Lithuanian students attended universities in Russia. At that time a materialistic philosophy, which gradually developed into communism was prevalent among the intellectual classes. To safeguard the Lithuanian students from being influenced by these fallacious principles, a Lithuanian - Catholic Students' Association was formed with Francis Dovydaitis at the head. With Pope Pius' X motto "Omnia instaurare in Christo" ("To renew everything in Christ") the organization grew and is still alive today in the United States.

EMIGRATIONS

Emigration in Lithuania started in the seventeenth century. The first to leave settled on the Tobago island in the Lesser Antilles; others went to New Amsterdam, today's New York, at the request of Peter Stuyvesant (1592 — 1672), who even provided transportation through the Dutch West Indies Company.

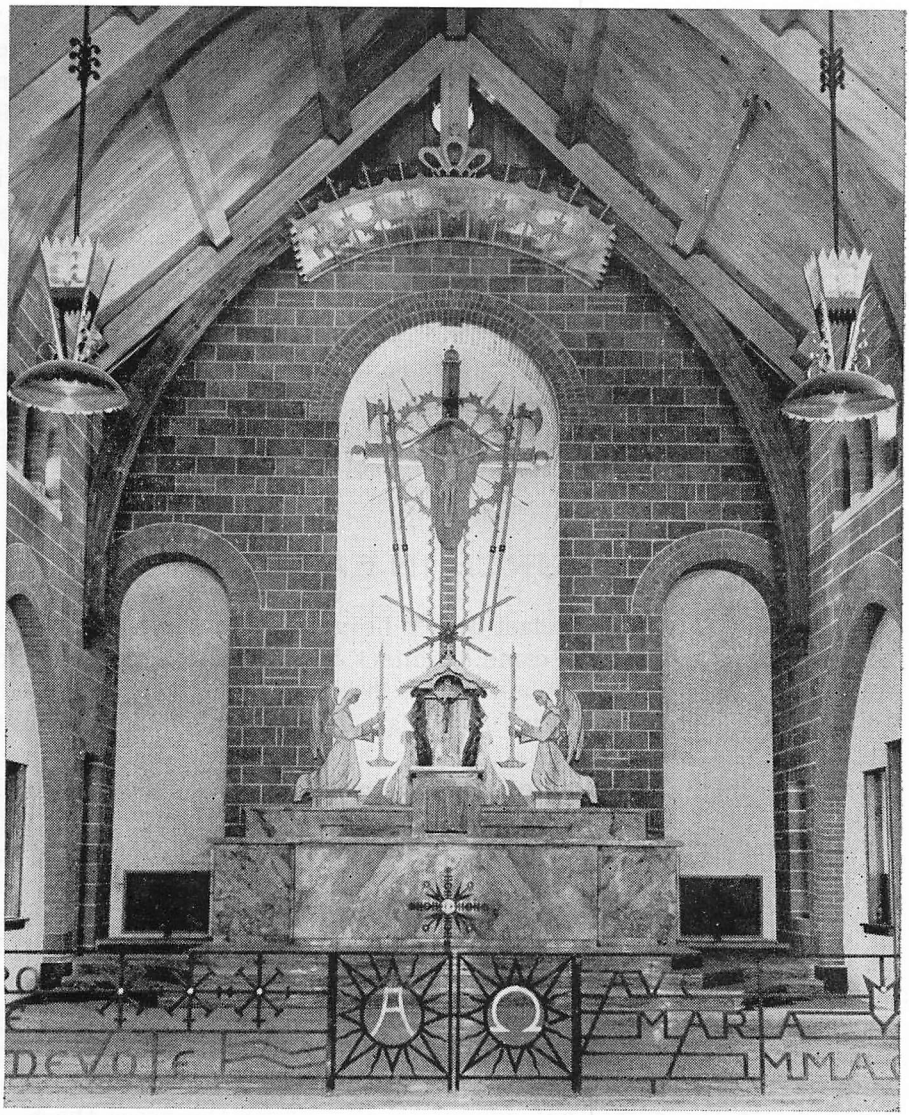
The second wave of emigration came when Lithuania and Poland were divided by their more powerful neighbors. Among the latter was Thaddeus Kosciuska of Lithuanian origin, who later distinquished himself in the American Revolution.

The reasons for emigrating were simple: to escape Russian persecution; to avoid the term of twenty-five years of service in the Russian army; and, to secure religious and political freedom.

The last emigrations were after World War II. Many having had tasted Bolshevik cruelty in the 1940's, chose to abandon their land and homes rather than to face them again. After approximately four years in exile in western Europe, most refugees emigrated where opportunity presented itself. About 25,000 came to the United States.

At the present time there are about one million in the United States of Lithuanian origin. Because of the closed schools in Lithuania by the Russians the early immigrants were mostly common people; however, they brought with them a deep Catholic faith and diligence in work. Thus far 120 churches, 54 parochial schools, and 10 high schools have been constructed under Lithuanian auspices. In the temporal realm they have established several banks, insurance companies and hospitals.

In the United States, Chicago is considered by most as the Lithuanian "capital". In 1956 Chicago's mayor Daley dedicated a sector



Main Altar, Donated by Kassly Families. — Didysis Altorius, Kassly šeimų fundacija.

of that city as the Lithuanian Plaza. This area is thickly populated by Lithuanians; also, there is the highest concentration of Lithuanian churches, schools, hospitals, and business establishments.

Some of the American - Lithuanians have won national acclaim: Anna Kaskas, Polyna Stoska and Algirdas Brazys are soloists at the Metropolitan Opera; Victor Brenner (Baranauskas) won fame as a sculptor and engraver. He designed the Panama Canal medal in 1909 and Lincoln's head that used today on the one-cent piece was designed by him. Even Hollywood has some Lithuanians: Ruta Kilmonis, Mari Aldon, and Jacques Sernas are budding young stars. In the sports world there are two most outstanding Lithuanians: Sharkey, ex-heavy weight champion of the world, and Jonny Podres from Brooklyn Dodgers, who pitched the winning game for the Dodgers in 1955 World Series.

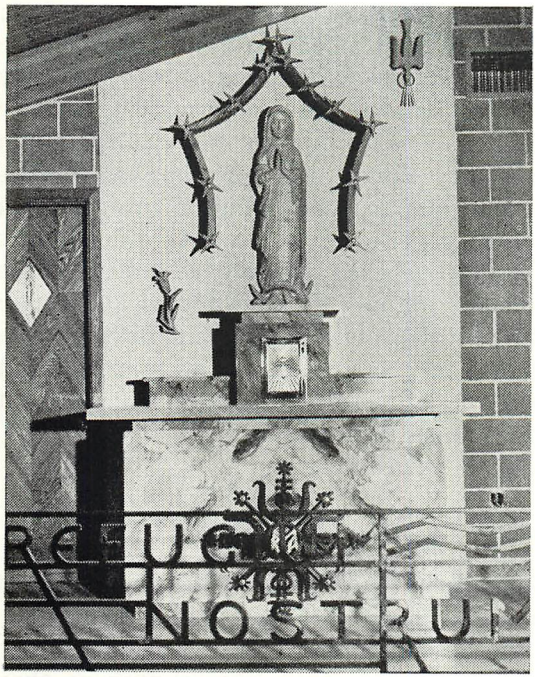
In addition to many textbooks, novels and poetical works which are published every year, there are 4 daily newspapers, 12 weekly newspapers, 29 monthly magazines (3 of them in English) and 15 periodicals.

THE NEW CHURCH IN EAST ST. LOUIS

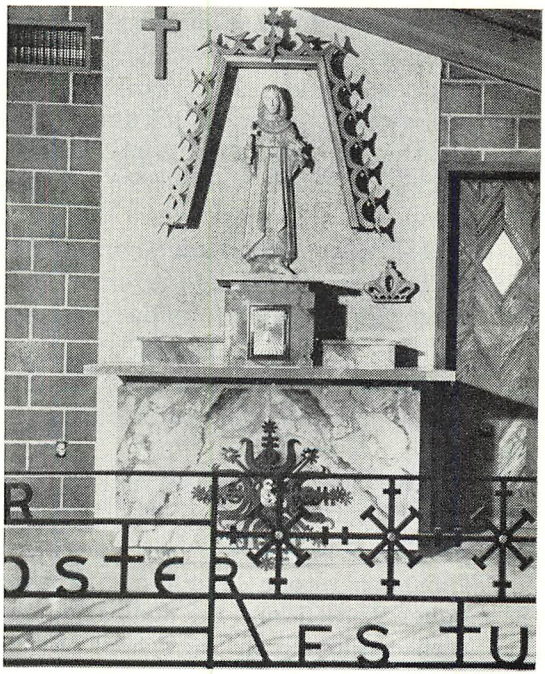
The emigration of the last decade brought still more Lithuanians to America. Among them came Architect Jonas Mulokas. In Chicago he constructed a million dollar church in honor of the Mother of God. He also completed the new Immaculate Conception church in East St. Louis. In both of these structures there prevails a distinct style. Many architects have visited these churches to become acquainted with the style. Professor E. Fazekas, of Fordham University in the *Chicago Daily American* (May 17, 1956) writes: "It certainly is to me a new and impressive art, not a copy of anything else, but a creation". Architect Mulokas describes his work as: "This church is an absolutely new art in America... I would call it American Lithuanian church art".

The new church in East St. Louis has not only its architectural side but also a symbolical meaning. The vertical lines of the steeple and the front entrance seem to converge at the peak as if to give more emphasis to the cross that dominates all. Under the cross there is a miniature chapel supported by four granite pillars representing the four evangelists. The miniature chapel symbolizes the Church established by Christ sending its light to all parts of the world.

Perhaps many will wonder why the interior walls seem unfinished since they are lined only with Haydite blocks. The interior decorators



Immaculate Conception Altar, Donated by Married Ladies Club. — Švč. P. Marijos Nekalto Prasidėjimo altorius, Married Ladies Klubo fundacija.



Altar of St. Casimir, Patron of Lithuania, Donated by Peter Keserauskas. — Šv. Kazimiero Lietuvos ir Lietuvių tautos Globėjo altorius, Petro Keserausko fundacija.

of the church insist that this is the latest word in modern decorating; the subdued gray tone will not distract attention from the brighter more important objects like stained glass windows, statues. The gray color has its symbolical side also: it reminds one of man's gray life through which he goes until he reaches his destiny — eternity. From these gray walls as if from murky clouds, a sailor searches for the morning star which would guide him to port. This morning star is the Mother of God. The stained glass windows on both sides of the interior lead the observer's eye to the main altar where hidden in the host Christ remains. The smaller stained glass windows above pay tribute to persons who worked with special diligence in His vineyard.

The new church, thus, is not only an attractive new structure but also a reminder to the faithful of their eternal destiny. This is what the architect and his co-workrs strived for most.

SHORT HISTORY OF THE PARISH

At the end of the XIX century, when industry boomed in East St. Louis, some Lithuanians were attracted to this part of Illinois.

Reverend Father Servetka, having come to East St. Louis, found a group of Lithuanians desiring to have their own church so they could pray in their native tongue. He began to organize a parish and was granted permission by Most Reverend John R. Janssen, Bishop of Belleville, only if at least twenty-five families would become members of this congregation. It was difficult to find the required number of families, however, a group of young Lithuanian bachelors voted on the organization of a parish and labored zealously toward this goal.

A private home was rented on Baugh Avenue. The first floor was arranged as a chapel while the second floor served as a rectory.

In 1897, the first frame church was built on the bought lot on Fifteenth Street and Baugh Avenue. In 1911, during Father Gadeikis' pastorate, the present school building was erected.

In 1927, Father Kolesinskis enlarged the church and renovated the outside of the frame building by having brick walls put around it.

A new rectory was built during the administration of Father Lunskis.

On October 16, 1943, a year after the interior was redecorated through the efforts of Father Vincent Tikuisis, the congregation lost its church — destroyed by fire.

The cornerstone laying of the basement church took place on September 9, 1945, and the dedication on December 16, 1945. Services had been conducted in the school hall until this time.

Lithuanian Missionaries in Russia. Bishop Teofilius Matulionis and nine Priests came home in 1934 from prisons and slave labor camps in Soviet Russia. (The governments of both countries made agreement for exchange of prisoners). — Lietuviai Misijonieriai grįžta namo iš Sovietų Rusijos 1934 m. Vyskupas Teofilius Matulionis ir devyni lietuviai kunigai buvo Lietuvos valdžios iškeisti iš Rusijos kalėjimų.

New Church looking from the North Side. — Naujoji Bažnyčia žiūrint iš šiaurės

The lot next to the rectory was purchased in 1947 to be used as a parking lot, however it has been used mainly as a playground for the school children and as a picnic area for social functions of the parish. The lot measures approximately 200′ × 200′.

The shrine dedicated to Our Lady of Siluva, famous place of pilgrimage in Lithuania, was erected in 1951 by the parishioners. The shrine was constructed entirely of stone from the old church, with the exception of the statue, which was made in Italy, and wrought iron canopy.

The present brick and concrete edifice was begun in May, 1955. Laying of the cornerstone of the upper structure took place on Thanksgiving Day, November 24, 1955.

ŠV. P. MARIJOS NEKALTO PRASIDĖJIMO LIETUVIŲ PARAPIJA

EAST ST. LOUIS, ILL.

1895 — 1956

Parapija buvo suorganizuota kun. Juozapo Servetkos rūpesčiu, padedant ir veikliai prisidedant patiems vietiniams lietuviams. Organizatorių eilėse randame Simoną Jocių, Juozapą Tarvainį, Juozapą Vaičiulį ir A. Stelmokevičių. 1895 metais prie Baugh gatvės buvo išnuomotas dviejų aukštų namas (1418 Baugh Ave.) ir jame įrengta koplyčia ir klebonija. Vyskupo John Janssen leidimu per porą metų ten buvo laikomos pamaldos, kol 1897 metais buvo pastatyta medinė bažnytėlė prie 15-tos ir Baugh gatvių nupirktame žemės plote. Parapija augo šeimų skaičiumi ir didino savo nuosavybę. 1911 metais prie kun. Pr. Gadeikio buvo padidinta bažnyčia ir pastatyta mokykla. Laikui bėgant, parapijai didėjant, ir toji bažnyčia pasidarė per ankšta. Kun. S. E. Kolesinskio rūpesčiu buvo dapirkta žemės, bažnyčia perstatyta ir iš lauko apmūryta plytomis. 1938 metais klebonaujant kun. P. Lunskiui pastatyta mūrinė klebonija už $7,500. 1942 metais prie kun. T. Tikuišio buvo atnaujintas ir išdekoruotas bažnyčios vidus. Netikėta nelaimė šiai bažnyčiai neleido sulaukti savo auksinio jubiliejaus. 1943 metais spalio 16 dieną kilo gaisras ir visiškai bažnyčią sunaikino. Per porą metų pamaldos buvo laikomos mokyklos salėje, perdirbtoj į koplyčią.

Naujoji geltonų plytų ir cemento bažnyčia pradėta statyti 1945 metų gegužės mėnesyje; kertinis akmuo pašventintas rugsėjo mėn. 9-tą dieną ir pirmoji bažnyčios dalis — pirmasis aukštas pabaigtas

Stained Glass Windows Gospel Side. — Vitražai

No. 1. Apparition of the Bl. V. Mary at Lourdes, France 1858. — Šv. P. Marijos Apsireiškimas Lurde, Prancūzijoj 1858 m.

No. 2. Apparition of the Bl. V. Mary at Fatima, Portugal 1917. — Švč. P. Marijos Apsireiškimas Fatimoj, Portugalijoj 1917 m.

statyti tų pačių metų gruodžio mėnesyje. 1945 metais gruodžio mėnesio 16 d. vyskupas Henry Althoff, D. D. pašventino bažnyčią, o prel. Charles Gilmartin, Generalinis Vikaras atlaikė joje pirmąsias šv. Mišias.

Prie bažnyčios sklypo 1947 m. buvo pripirktas gabalas žemės, kurs naudojamas mokyklos vaikų kaipo žaidimo vieta, parapijos piknikams ir sekmadieniais mašinoms pastatyti.

1951 metais, minint Lietuvos krikšto 700 metų sukaktį, tarp bažnyčios ir mokyklos buvo pastatyta Švč. P. Marijos Šiluviškės statula pagal arch. Jono Muloko projektą. Pamatus ir paaukštinimą statė patys parapijiečiai, pati balto marmuro statula (dovana Šležu šeimos) daryta Italijoje.

Pagrindinai atremontuotas seserų namas ir išdekoruota mokyklos patalpos.

Dabartinė bažnyčia (ant 1945 metais padėtų pamatų ir rūsio) pagal architekto inž. Jono Muloko planą buvo pradėta statyti 1955 m. gegužės mėn. Kertinis akmuo pašventintas J. E. Bellevilles vyskupo Alberto Zuroweste 1955 m. lapkričio mėn. 24 d.

Generalinis kontraktorius — Lietuvių Statybos Bendrovė Mūras, Chicagoje. Darbus atliko šios bendrovės inž. Jonas Stankus. Vitražus darė dail. V. K. Jonynas, N. Y., statulas — V. Kašuba, altoriaus medines dalis ir kryžių — P. Vėbra, altorius - marmurą — Kaletta Co.

Prie parapijos priklauso 142 šeimos ir 30 pavienių asmenų. Mokyklą lanko 105 vaikai. Mokytojauja seserys pranciškietės iš Pittsburgh, Pa.

Parapijoje veikia sekančios organizacijos: ALT skyrius, Ateitininkų Moksleivių Šv. Kazimiero kuopa, BALF skyrius, Jaunųjų Moterų Klubas, Katalikų Jaunimo Organizacija, Lietuvių Bendruomenės skyrius, Lietuvių Moterų Draugija, LRKSA 179-oji kuopa, Švč. P. Marijos Sodalicija, Šv. Onos D-ja, Tretininkų Kongregacija, Sportininkų būrelis, Katalikų Vyrų S-ga.

Stained Glass Windows Gospel Side. — Vitražai

No. 3. Miraculous Painting of Our Lady at Czestochowa, Poland. — Stebuklingasis Dievo Motinos paveikslas Čenstakavoje.

No. 4. Miraculous Painting of our Lady of Guadalupe, Mexico. — Stebuklingasis Dievo Motinos paveikslas Guadalupėje, Meksikoje.

THE BUILDERS AND FURNISHERS OF THE NEW CHURCH

Besides the General Contractor — Mūras, the following Firms and artists worked on the construction and enhansing of the edifice:

1. Brick Construction of Brick & Haydite brick — J. (Tony) Boyer — Brick Contractor.
2. Art Biebel Roofing Co.
3. Heating and Air Conditioning system was installed by Westerheide Co.
4. Electric wiring and controls were installed by Bradford Electric Co.
5. Plumbing — by Alvin Fields Contractor.
6. Millwork — doors, cabinets, grills — by H. V. Parker Co., Edwardsville, Illinois.
7. Painting — by Walter Rouch.
8. Copper gutters, and flashing roofs — by Schwartz Welding Co.
9. Plastering — Huntley - Blazier Co.
10. Wrought Iron doors, Lamps, Iron emblems — by Betz Iron Works of St. Louis according architects design.
11. Altars were designed by the Architect Jonas Mulokas, and executed by four Firms:
    a) Marble (St. Genevieve & Tennessee) structure — by Kaletta Statuary of St. Louis, Mo.
    b) Statues and Crucifix of alabaster — by Vytautas Kašuba, sculptor, Queens Village, N. Y.
    c) Wooden Cross and woodcarving — by Petras Vebra, Chicago, Ill.
    d) Wrought Iron & Bronze emblems and decorations — by Betz Iron Works.
12. Communion Railing — by Betz Iron Works.
13. Pipe Organ made and installed by Wicks Organ, Highland, Ill.
14. Stained glass windows designed and executed by Vytautas Jonynas Art Studio, Jamaica, N. Y.
15. Pews made and installed by Corondellet Manufacturing Co., St. Louis, Mo.
16. Floors of asphalt tiles installed by Denner Floor Covering Co.
17. Steel structure — by Rockwell Engineering Co., Blue Island, Ill.
18. Timber structure — by Timber Structurer, Inc., Chicago Division.

Stained Glass Windows Gospel Side. — Vitražai

No. 5. Miraculous Painting of Our Lady at Einsiedeln, Switzerland. — Stebuklingasis Švč. P. Marijos paveikslas Einsiedelne, Šveicarijoje.

No. 6. Apparition of the Bl. V. Mary at Cnoc Mhuire in Ireland 1879. — Švč. P. Marijos apsireiškimas Airijoje 1879 m.

THE FOUNDERS OF THE NEW CHURCH BUILDING

NAUJOS BAŽNYČIOS FUNDATORIAI

THE HONORARY FOUNDERS — GARBĖS FUNDATORIAI

(CONTRIBUTORS OF $1,000.00 AND MORE)

PETRAS KESERAUSKAS
MARRIED LADIES CLUB
KASSLY FAMILIES
JOHN AND ANNA KASSLY
MRS. AGNES KASSLY
MARY AND JOANA KASMAN
PUPILS OF IMMACULATE CONCEPTION SCHOOL
WALTER AND ANNA ROUCH
PAUL AND LUDVIKA SLACK (ŠLEŽAS)
MRS. STELLA SLESUR
ANTHONY AND JULIA ZEVESKI

THE GENEROUS FOUNDERS — DUOSNIEJI FUNDATORIAI

(CONTRIBUTORS OF $500.00 AND MORE)

JONAS IR MARY ADOMAITIS
KUN. PETRAS CELIEŠIUS
DR. ANTANAS IR ONA ČERŠKAI
JUOZAPAS IR JOANA GRINIAI
JUOZAPAS IR VERONIKA GRUBIAI
JOSEPH AND DOLORES KASSLY
WALTER AND DOLORES KASSLY
JONAS IR ONA KESERAUSKIAI
MRS. MARY LEVINSKI (LEVINSKIENĖ)
DR. KAZYS IR MARIJA MOGENIAI
GEORGE IR VERONIKA MARKUS
DR. JUOZAS IR ONA PETRIKAI
ELMER AND ISABEL RAUCHMAN
JOSEPH AND ANTOINETTE ROUCH'S FAMILIES
JONAS IR ANELĖ SAKALAUSKAI
FRED SHERMAN
ŠV. ONOS DRAUGIJA — ALTAR SOCIETY
JONAS IR ONA UGA
JONAS IR ONA DORŠA (DORRIS)

Stained Glass Windows Epistle Side. — Vitražai

No. 7. Our Lady of Vilnius — Miraculous Shrine in Lithuania. — Aušros Vartų stebuklingasis paveikslas Vilniuje.

No. 8. Miraculous Painting at Trakai, Lithuania. — Trakų Švč. P. Marijos stebuklingasis paveikslas.

THE ORDINARY FOUNDERS — FUNDATORIAI

(CONTRIBUTORS OF $200.00 AND MORE)

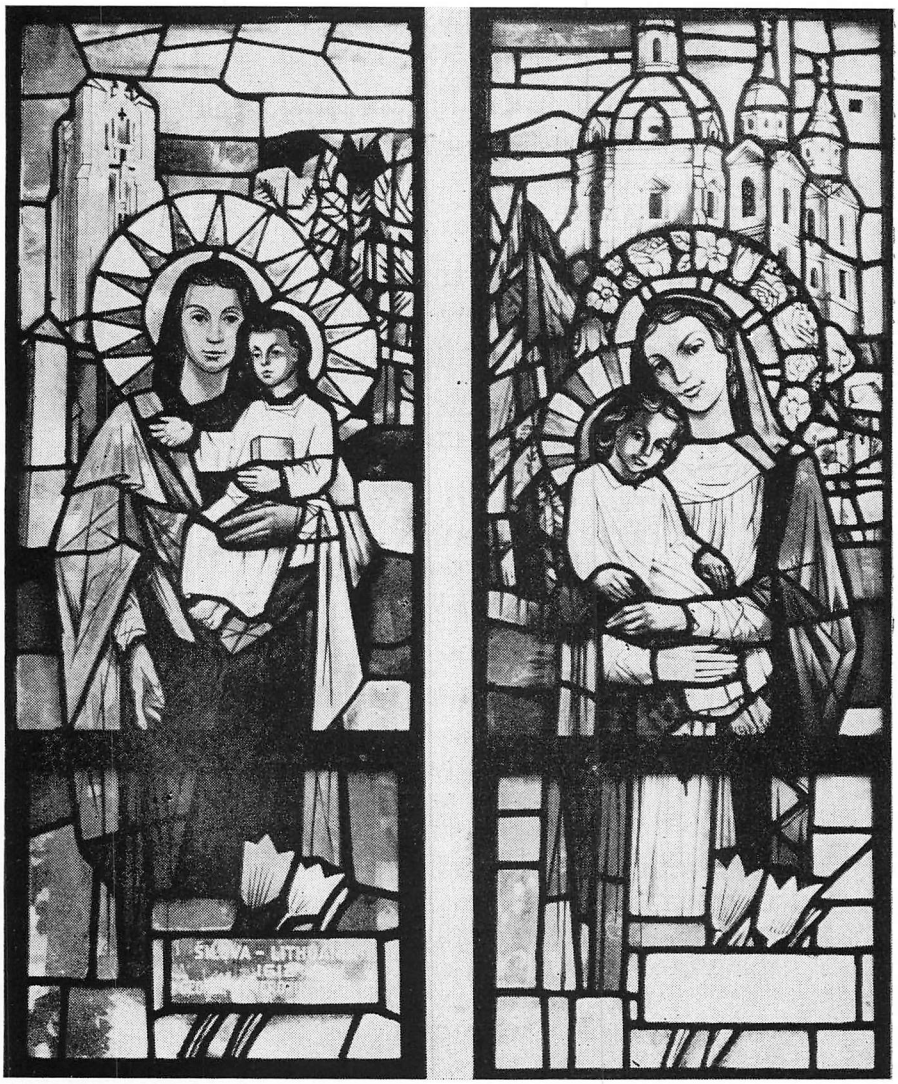
JUSTINAS IR EDITH BAČKIAI
ALEKSANDRAS BAJORAS
GEORGE AND GERALDINE BAJORAS
JULIUS BALTAKIS
PETRAS IR MARCELĖ BAGDONAS
FRANCES BEEDLE
FRANK AND JOANNA BRADY

ANTHONY AND HELEN BUITKUS
ANTHONY AND JOSEPHINE BUTKUS
KAZIMIERAS BUITKUS
ELMO AND ADELE CAMPBELL
FILOMENA DAUKŠIENĖ
KUN. ANTANAS DEKSNYS
JONAS IR ONA DORŠOS - DORRIS

JONAS IR VERONIKA DUBICKAI
WILLIAM AND VICTORIA ECKELLS
KAZIMIERAS GADEIKIS
PRANCIŠKUS IR KATRINA GAURULEVIČIAI
JOSEPH GRINIUS, JR.
CHARLES AND JUSTINA HUEBNER
IMMACULATE CONCEPTION SCHOOL SODALITY

MRS. ANTANINA JUKNEVIČIENĖ
CHARLES AND HELEN KESERAUSKIS
FRANK AND JOSEPHINE KESERAUSKIS
JURGIS IR MARCELĖ KESERAUSKIAI
MARTHA KESERAUSKIS
MATAS IR ONA KIMUČIAI
PETRAS IR PETRONELĖ KULPINSKIAI

STEVE AND ANNA KUPINSKI
STEPHANY LASKY
ONA LEVANIENĖ
FRANK LEKOSKY
MRS. ROSE LORENZ
L. R. K. SUSIVIENIJIMO 179 KUOPA
LIETUVIŲ MOTERŲ DRAUGIJA



Stained Glass Windows Epistle Side. — Vitražai

No. 9. Our Lady of Šiluva Appeared 1612 in Lithuania. — Švč. P. Marijos Apsireiškimo Šiluvoje 1612 m. stebuklingasis paveikslas.

No. 10. Miraculous Painting of Our Lady at Pažaislis, Lithuania. — Švč. P. Marijos stebuklingasis paveikslas Pažaislyje, Lietuvoje.

MARY MAJAUSKIENĖ
ALBERT AND ANNA MACK
ALVIN AND HELEN MARCUS
ALGIRDAS IR STASĖ MANVYDAI
JEANETTE MILLER
IMMACULATE CONCEPTION MEN'S CLUB
MRS. NANCY NESBIT
FRANK AND BERNICE NORKUS
BARBORA PUŽAUSKIENĖ
JONAS IR MARY POŠKUS
GRASILDA PRIČMONTIENĖ
JOSEPH PILSUDSKI - KUCIEJSKI
MRS. EMILIA ROGERS
DOMICELĖ RUPEIKIENĖ
KOSTANT IR JOANA RUTKAUSKAS - RUDY
MR. AND MRS. WILLIAM A. RUDY
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MRS. MARY SHERMAN
DOMINIC AND ANNA SIRKO
ONA ŠIMKIENĖ
KAZIMIRA SIRAKAS
MISS ANN SKIKAS
ANTANAS IR ELENA STANČIAI
MISS MARY STANKUS
AUGUSTAS IR ANTANINA STONIS
ANTHONY SUGENT
JUOZAPAS IR ONA SUGENTAI
JUOZAPAS IR STELLA TAMINSKAI
ANTANINA TUMOSIENĖ
VICTOR IR JUDITA VAITKUS - WHITE
VLADISLOVAS VITKEVIČIUS
ABDON AND JULIA VRZAL
WILLIAM WAICHEL
ADOLPH AND CECILIA WALCAVAGE
ROŽĖ VILČIAUSKIENĖ (WELCH)
FRANK AND JOSEPHINE YOCISS
MISS JULIA YOCISS
SAM YOCISS
ADOLPH AND JEANETTE ŽAVITSKY
MRS. MARY ZAVESKI
NICK AND VALTA ZEVESKI
MRS. JOHN ZILLEN

Stained Glass Windows Epistle Side. — Vitražai

No. 11. Miraculous Shrine of Our Lady at Krekenava, Lithuania. — Stebuklingasis Švč. P. Marijos paveikslas Krekenavoje, Lietuvoje.

No. 12. Miraculous Shrine of Our Lady at Žemaičių Kalvarija, Lithuania. — Švč. P. Marijos stebuklingasis paveikslas Žemaičių Kalvarijoje, Lietuvoje.

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in memory of **John Zillen**

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in memory of wife **Joanna**

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in memory of mother **Joanna Grinius**

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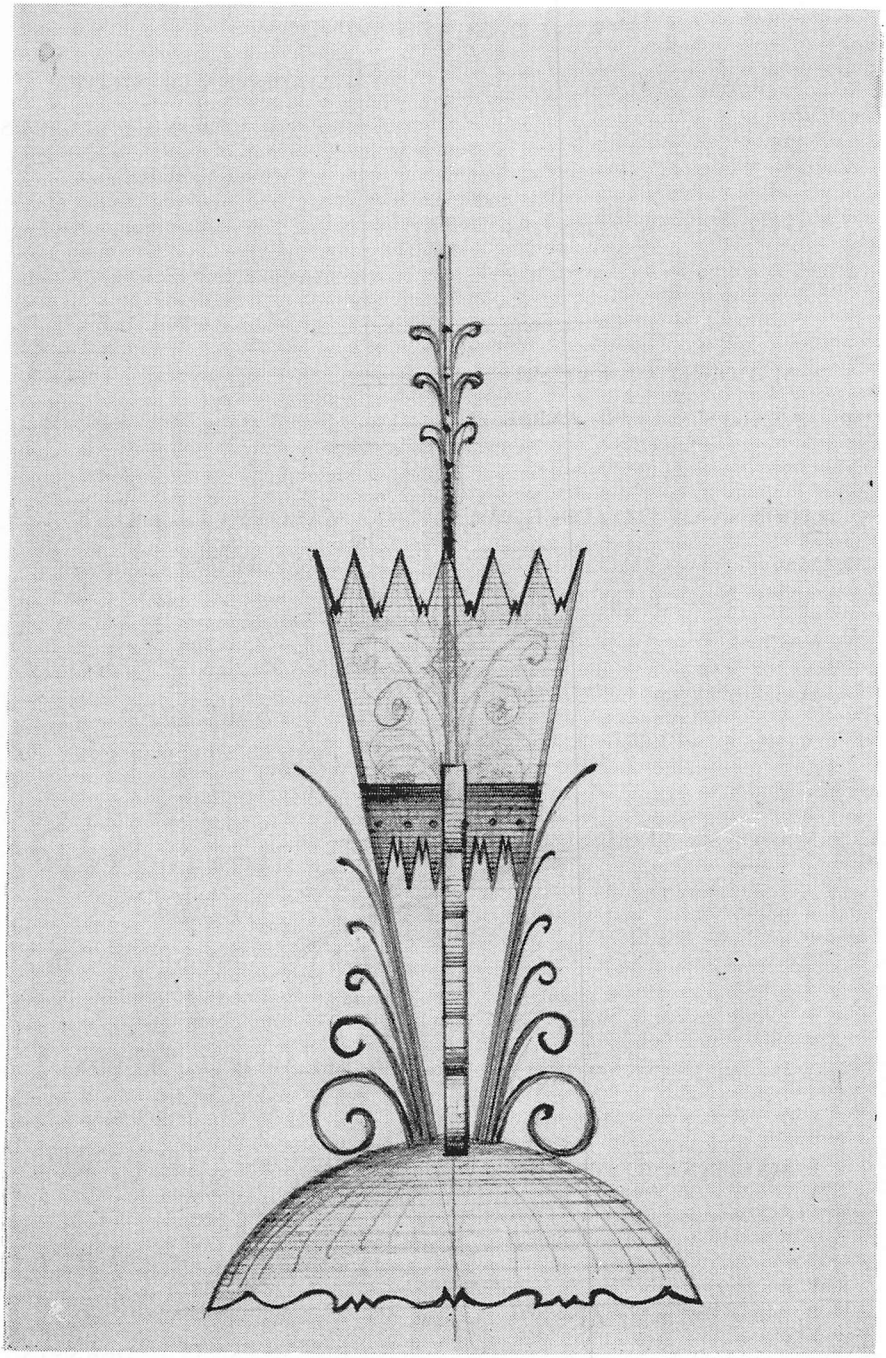
OLEA SANCTA
TRETININKAI

ALTAR LINEN
ŠV. ONOS DRAUGIJA



Electric Lamp with Built-in Loudspeaker — Apšvietimo lempa su garsiakalbiu

STAINED GLASS WINDOWS

ROSE WINDOW

STELLA SLESUR

---

1. MADONNA OF LOURDES

DR. KAZYS and MARIJA MOGENIS

---

2. MADONNA OF FATIMA

DR. ANTANAS and ONA ČERŠKUS

---

3. MADONNA OF CZESTOCHOWA

IMMACULATE CONC. SCHOOL SODALITY

---

4. MADONNA OF GUADALUPE

JUOZAPAS ir VERONIKA GRUBIS

---

5. MADONNA OF EINSIEDELN

NANCY NESBIT

in memory of husband **Alvin Nesbit**

---

6. MADONNA OF IRELAND

MARY and JOANNA KASMAN

---

7. MADONNA OF VILNIUS

DR. JUOZAS and ONA PETRIKAS

---

8. MADONNA OF TRAKAI

JONAS SAKALAUSKAS ir ŠEIMA

atminimui **Juozapo Sakalausko**

9. MADONNA OF ŠILUVA

GEORGE and VERONIKA MARKUS (MORKEVIČIUS)

---

10. MADONNA OF PAŽAISLIS

FRANCES BEEDLE

in memory of parents

Casimir and **Agatha Kinder**

---

11. MADONNA OF KREKENAVA

MARY LEVINSKI

---

12. MADONNA OF ŽEMAIČIŲ KALVARIJA

PETRAS KESERAUSKAS

---

13. MATER DOLOROSA

First Window

JONAS ir ONA KESERAUSKIS

---

14. MATER DOLOROSA

Second Window

JOHN and RUBY KESERAUSKIS, Jr.

---

15. MADONNA OF PIVAŠIŪNAI

(Priests' Sacristy)

KUN. ANTANAS L. DEKSNYS

Atminimui Dėdės **kunigo Antano Deksnio**

The Old Church

Senoji bažnyčia

16. MADONNA OF LITHUANIAN PRAIRIES

(Priests' Sacristy)

KUN. PETRAS CELIEŠIUS

atminimui dėdės **Aleksandro Bajoro**

---

17. MADONNA OF MARIA TAL SLOVAKIA

(Priests' Sacristy)

JULIA YOCISS

18. MADONNA OF ALT TOETING GERMANY

(Priests' Sacristy)

WILLIAM and VICTORIA ECKELLS

---

19. SYMBOLS OF MASS SERVANTS

(Boys' Sacristy)

ALGIRDAS ir STASĖ MANVYDAI

---

20. SYMBOLS OF MASS SERVANTS

(Boys' Sacristy)

RIMGAUDAS, TOMAS ir LORETTA MANVYDAI

CLERESTORY STAINED GLASS WINDOWS

BAŽNYČIOS DIDŽIOSIOS NAVOS VIRŠUTINIAI LANGAI

GOSPEL SIDE — EVANGELIJOS PUSĖJ

1. COAT OF ARMS OF PIUS XII

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2. ST. PETER

PETER KESERAUSKIS

---

3. COAT OF ARMS OF MOST REV. ALBERT R. ZUROWESTE

Third Bishop of Belleville

ALEKSANDRAS BAJORAS

---

4. ST. JOSAPHAT MARTYR

Bishop in historical Lithuania

(now White Russia)

JONAS ir ONA UGA

---

5. ST. CASIMIR

CASIMIRA SIRAKAS

6. MELCHIOR GIEDRAITIS

Blessed Bishop of Varniai — Lithuania

MARY ADOMAITIS

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11. POPE PIUS XI
Founder of Ecclesiastical Province in Lithuania
IMMACULATE CONCEPTION SCHOOL

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Archbishop of Kaunas, First Metropolita of Lithuania
MATAS ir ONA KIMUČIAI

13. COAT OF ARMS OF KAUNAS

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AUGUSTAS STONIS ir ŠEIMA

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18. COAT OF ARMS OF MOST REV. HENRY ALTHOFF,
Second Bishop of Belleville
ŠV. ROŽANČIAUS DRAUGIJA

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First Priest ordained in U.S.A.
Apostle of Alleghanies
CHARLES SHARN FAMILY

20. BISHOP JOHN CARROLL
First Bishop of United States
in memory of
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Founder of the First University (1579) in Lithuania
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26. POPE GREGORY XIII
Granted Privileges of University
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in memory of grand father
Adomas Zaveckas - Zaveski

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STANISLOVAS ir VERONIKA RIMKUS

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FRANCIS and JOANNA BRADY
in memory of **Joanna Grinius**

LAMPS IN THE SANCTUARY
ADOLPH and JEANETTE ZEVESKI

LAMPS IN THE FRONT OF THE CHURCH
WILLIAM WAITHEL

LIGHTS IN THE TOWER
MR. and MRS. JOSEPH KASMAN
LAMPS IN SIDE NAVES
MRS. E. BEYKIRCH
JOHN and NELLIE CRULCHICH
WILLIAM KOROBEY
JOHN and ANNA UGA

NEW PEWS
MR. and MRS. PETE KOROBEY

WOOD CARVED SHRINE OF OUR LADY OF VILNIUS
(In Sanctuary)
JONAS MULOKAS

STATUE OF OUR LADY ON THE FRONT DOOR
JONAS STANKUS

COMMITTEES FOR DEDICATION OF THE NEW CHURCH

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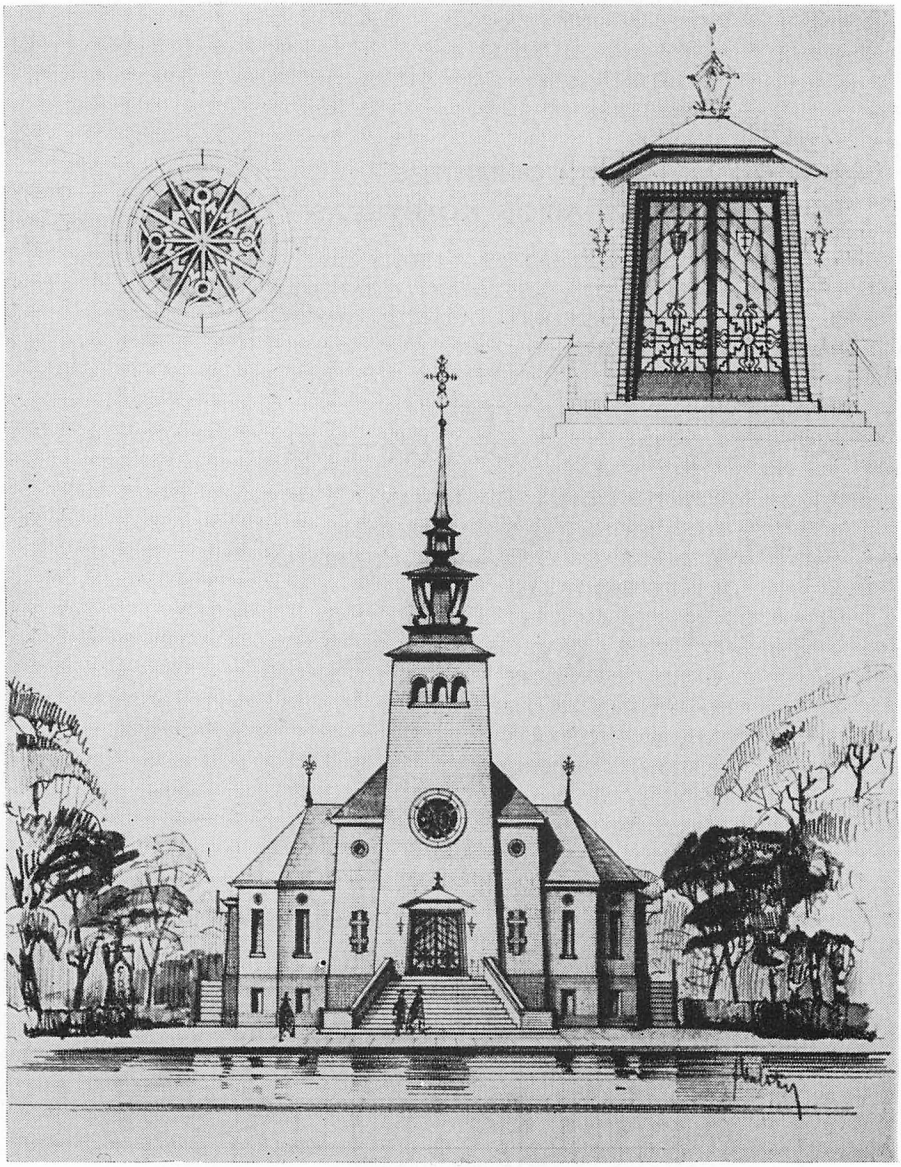
ARCHITECT'S SKETCH

of

THE NEW CHURCH, ROSE WINDOW, AND FRONT DOOR

NAUJOS BAŽNYČIOS PROJEKTAS



DESIGNED BY ARCHITECT J. MULOKAS

The stained glass windows of this church were executed by the artist *V. K. Jonynas* of the V. K. Jonynas Art Studio in Jamaica, N. Y.

In reference to the artist's one man show in New York in 1954 the New York Times stated that: "The number of Lithuanian-born artists who have made international reputations for themselves in modern art is small but distinguished. For it includes Soutine, William Zorach, Ben Shahn and most recently, the water-colorist V. K. Jonynas."

Furthermore Ernest Watson, art critic and editor of the "American Artist" magazine declared that: "Jonynas' drawing is that of a highly creative artist who uses line, usually not for the meticulous copying of reality, but for an artist's subjective impression of the external world. Sometimes his work is quite abstract and symbolic, divorced from all reference to nature. His line is full fire... sometimes seemingly wild, if under complete control of a master hand. At other times, when the assignment calls for it, Jonynas works with classic precision in a realistic manner. He is indeed an artist who can direct his art properly, whatever the direction demanded by the particular situation."

His work is represented in the Museum of Vytautas the Great in Kaunas, in the Art Museum in Vilnius, in the National Museums of Fine Arts in Riga and Tallin, and in the National Goethe Museum in Weimar, as well as in the Hamburg Kunsthalle, in the Antwerp Collection of Engravings, in the Amsterdam City Museum, in the Library of Congress in Washington, in the New York Public Library in New York City, in the University of Maine Carnegie Collection in Orono, in the American Graphic Artists Society Collection in New York City, in the Metropolitan Museum in New York City and in many noted private collections. In December 1951 he came to the United States and is now teaching since 1952, at the Catan Rose Institute of Fine Arts in Jamaica, N. Y.

V. K. JONYNAS ART STUDIO

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DINNER

1:30 P. M.

M E N U

Tomato Juice

Stuffed Celery — Asst. Relishes

Fried Chicken

Green Beans — Corn (O'Brien)

Browned Potatoes

Salad — Sliced Tomatoes

Cake and Ice Cream

Coffee — Mints

P R O G R A M

Toastmaster — **John J. Kassly**

Address — **Most Rev. Albert R. Zuroweste, D.D.**
Bishop of Belleville

Musical Selections — Parish Choir

Beautiful Dreamer
Stephen Foster

Battle Hymn of the Republic
Julia Ward Howe

Address — **Rev. Anthony L. Deksnys**
Pastor

Musical Selections — Lithuanian Men's Trio
Z. Grybinas, V. Matulevicius,
P. Afanasievas

I Was Riding Day and Night — Jojau dieną, jojau naktį
Folk Song

When the Dark Night Falls — Sutems tamsi naktužėlė
Folk Song

Dinner Music Courtesy of Musician's Local 717 provided by a grant
from the
Trust Funds of the Recording Industries

DEDICATION PROGRAM

SUNDAY, SEPTEMBER SECOND

Eleven o'clock a. m.

The Most Reverend Albert R. Zuroweste, D.D.
Bishop of Belleville
officiating Prelate

Deacons of Honor: **The Very Rev. Msgr. Lawrence O'Connell, Ph.D.**
The Rev. Charles A. Nebel, S.T.L.
Director of Cantus: **The Rev. Joseph H. Mueller**

PONTIFICAL HIGH MASS

The Most Reverend Albert R. Zuroweste, D.D.
Bishop of Belleville
Celebrant

Very Rev. William E. Trombley, Dean
Arch - Priest

The Rev. Alphonse B. Schomaker
Deacon of the Mass

The Rev. Ignatius Urbonas, Ph.D.
Sub-deacon of the Mass

The Rev. Melvin Haas
First Master of Ceremonies

The Rev. Vincent Meskenas
Second Master of Ceremonies

The Rev. Anthony Tamulis
Thuriferarius

Dedicatory Sermon

The Most Reverend Albert R. Zuroweste, D.D.
Bishop of Belleville

Sermon in Lithuanian

The Rev. Joseph Prunskis, J.C.D.

MUSICAL PROGRAM

Introit . . . . . A. E. Tozer

Kyrie . . . . . John Singenberger

Gloria . . . . . Gregorian

Gradual . . . . . A. E. Tozer

Credo . . . . . Gregorian

Offertory — Ave Maria . . . . . J. Arcadel

Sanctus, Benedictus and Agnus Dei . . . . John Singenberger

Communion Verse . . . . . A. E. Tozer

Sung by the Parish Choir

Te Deum Laudamus

Hymn — Holy God We Praise Thy Name . . . . Traditional

Entire Congregation

Thanksgiving . . . . . D. P. Branchina

Music under the direction of

Mrs. Stella M. Stankus

BANQUET

7:00 P. M.

M E N U

Tomato Juice

Stuffed Celery — Asst. Relishes

Fried Chicken

Green Beans — Corn (O'Brien)

Browned Potatoes

Salad — Sliced Tomatoes

Cake and Ice Cream

Coffee — Mints

P R O G R A M

Toastmaster — John J. Kassly

Address — Guest Speaker

Address — **Hon. Alvin Fields**
Mayor of East St. Louis

Musical Selections — Parish Choir

Beautiful Dreamer
S t e p h e n F o s t e r

Battle Hymn of the Republic
J u l i a W a r d H o w e

Address — **Hon. Melvin Price**
U. S. Representative

Musical Selections — Lithuanian Men's Trio
Z. Grybinas, V. Matulevicius,
P. Afanasievas

I Was Riding Day and Night — Jojau dieną, jojau naktį
F o l k S o n g

When the Dark Night Falls — Sutems tamsi naktužėlė
F o l k S o n g

Address — **Rev. Anthony Deksnys**
Pastor

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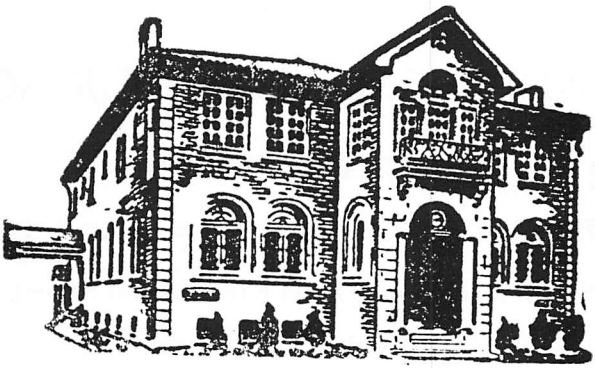

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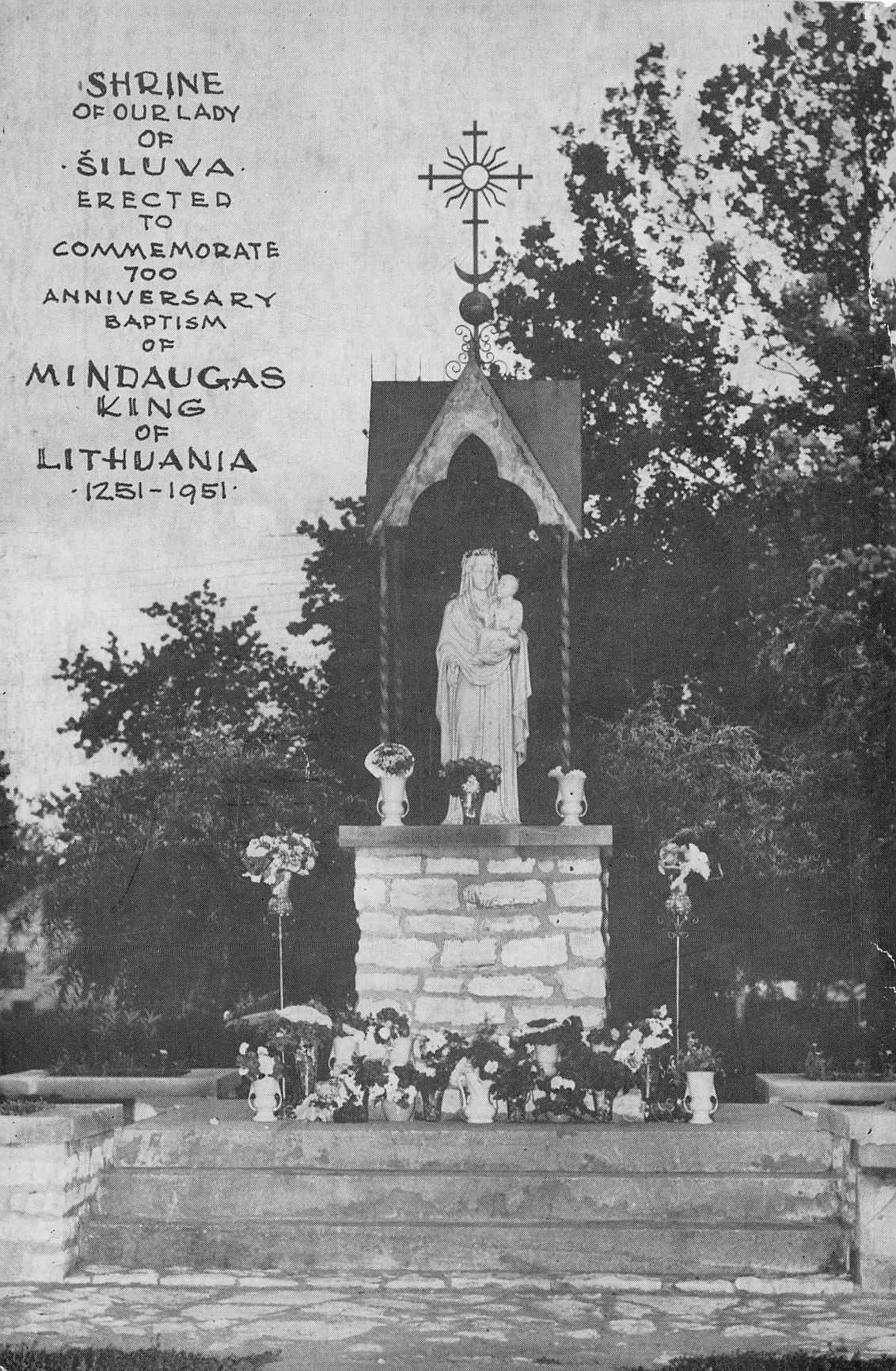
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